

THE LOG

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The Coming-of-Age Festival

We are able to give in the following pages, by kind permission of Toc H, very full information regarding the Festival of 1936 as issued by the Festival Committee. Certain details which affect Toc H only have been deleted, but the whole provisional programme will be found in the Toc H Journal for January.

THE Coming-of-Age Festival is to be held during the three weeks June 15th to July 5th. The central gatherings will be held in London during the week June 21st to 28th. These dates have been chosen in order to enable a maximum number of members from overseas to be present.

It is vital that the outcome of this Festival should strengthen among members a deepening sense of the purpose of Toc H and a better understanding of the principles for which it stands. Therefore, in addition to ample opportunities for holiday tours and sight-seeing in London and throughout the British Isles, there will be opportunities for Conference in London and Training, in which it is hoped that overseas members will take a leading part.

THE FIRST AND THIRD WEEKS.

If the Central Week is the main week of the Festival, the first and third weeks can be used by those able to take part in ways which will increase their knowledge of Toc H and add to their own usefulness. Three ideas lie behind the schemes:—

- (a) To enable overseas members, and any home members who can share with them, to get a wide view of Toc H in the homeland.
- (b) To fit in with these some local celebrations designed to bring into touch with the Festival those who cannot come to London for the central week.
- (c) To offer, for home and overseas members alike, opportunities for training in a wider fellowship and at greater leisure than most members usually are able to obtain.

THE CENTRAL WEEK.

This period, from June 21st to 28th, is planned as a whole but it is a whole with room for variety. Every member coming should consider what part she means to play for the advantage of the family and her contribution to it, and decide accordingly. The Festival moves from the opening Service in St. Paul's Cathedral, on Monday, to the Lamp Lighting of the L.W.H. on Friday, the Garden Party and Lamp Lighting of Toc H on Saturday, and the final Thanksgiving Service in the Royal Albert Hall on Sunday afternoon. Within the main pillars of the scheme, there is opportunity for:—

- (a) Enjoyment and sight-seeing in Toc H company.
- (b) The fellowship of Toc H in District family nights and the like.
- (c) Conferences for those who bear special responsibilities and who seek to train themselves better by discussing problems and methods with others.
- (d) Special events for Overseas and L.W.H. members and for Toc H Builders.

THE PROVISIONAL PROGRAMME.

Although at this stage a few dates and events are still liable to alteration, the following pages contain the provisional programme, with detailed information amply sufficient for members to make their plans.

THE FIRST WEEK—JUNE 15-20.

PILGRIMAGES: *Friday evening, June 12th to Monday morning, June 15th:* Weekend Pilgrimage to The Old House, Poperinghe and Ypres; for Toc H and L.W.H. *Tuesday evening, June 16th to Sunday, June 21st:* Southern African party's Pilgrimage.

MOTOR-COACH TOUR: *Tuesday morning, June 16th to Saturday evening, June 20th:* Tour No. 1 (South-Western), from London, visiting Oxford, Gloucester, Bristol (Tuesday night), Wells, Glastonbury, Taunton, Exeter, Dartmoor, Plymouth (Wednesday night), Newton Abbot, Torquay, Teignmouth, Exeter (Thursday night), Lyme Regis, Bridport, Dorchester, Wimborne, Bournemouth (Friday night), Christchurch, New Forest, Southampton, Winchester, Hartley Wintney, Windsor to London.

RALLIES: *Thursday, June 18th:* At Fleet, near Aldershot, Hants., at 6 p.m., followed by a visit to the Aldershot Tattoo. Also various District Rallies in connection with the Coach Tour and elsewhere.

THE CENTRAL WEEK—JUNE 21-28.

Sunday, June 21st: Services and Sermons at London and Provincial centres. Rendezvous open.

Monday, 22nd: Visiting Members assemble in London. Receptions to Overseas Members. Opening of the Festival Art Exhibition. The Toc H Festival Service at St. Paul's Cathedral, at 8 p.m.; for Members and Probationers of Toc H and for Toc H Builders.

Tuesday, 23rd: Conferences for Toc H members. Afternoon Reception for Overseas L.W.H. members by the Duchess of Devonshire, when it is hoped H.R.H. the Patroness will be present. Launch-trips on the River Thames and a visit to the Tower of London. The Festival Gathering of the Patron's Toc H Builders' Association.

Wednesday, 24th: Conference for Overseas L.W.H. members. Family Evening for Toc H and L.W.H.

Thursday, 25th: Receptions, sight-seeing and river-trips.

Friday, 26th: The L.W.H. FESTIVAL SERVICE at St. Paul's Cathedral. The L.W.H. LAMP-LIGHTING by H.R.H. The Duchess of York at the Crystal Palace, followed by first performance of the Masque (Barclay Baron and Martin Shaw); Toc H members and guests invited.

Saturday, 27th: Morning—Visit to the Houses of Parliament. Afternoon—Garden

Party at the Crystal Palace for Toc H and L.W.H. The Toc H Festival Evening at the Crystal Palace; The Lighting of the Lamps; The Coming-of-Age Masque; open to Toc H members and probationers and to overseas L.W.H. members.

Sunday, 28th: Holy Communion, Services and Preachments. The L.W.H. FAMILY GATHERING and Tea at the Royal Agricultural Hall, Islington. The Toc H Thanksgiving Service at the Royal Albert Hall, 3 p.m.; For members and probationers of Toc H. (By courtesy of the British Broadcasting Corporation, a Toc H programme will be broadcast on the National wave-length from 5 to 5.30 p.m.)

THE THIRD WEEK—JUNE 29-JULY 5.

PILGRIMAGES: *Sunday evening, June 28th to Saturday morning, July 4th:* To Bruges, Brussels, Poperinghe, Ypres, Vimy Ridge, Albert, Amiens, and Paris; for Toc H and L.W.H.

Thursday evening, July 2nd to Sunday morning, July 5th: To The Old House, Poperinghe, Ypres, Bruges and Zeebrugge; for L.W.H.

MOTOR COACH TOURS: *Monday morning, June 29th to Saturday evening, July 4th:* Tour No. 4 (South-Western), from London, visiting Burnham Beeches, Oxford, Cheltenham (Monday night), Gloucester, Bath, Wells, Glastonbury, Bridgwater (Tuesday night), Minehead, Porlock, Lynton, Barnstaple, Exeter (Wednesday night), Dartmoor, Plymouth, Kingsbridge, Torquay (Thursday night), Sherborne, Stonehenge, Salisbury, Southampton (Friday night), Winchester, Basingstoke, Windsor to London.

Monday morning, June 29th to Sunday evening, July 5th: Tour No. 5 (Northern), from London, visiting St. Albans, Bedford, Leicester, Derby (Monday night), Leeds, Harrogate, York (Tuesday night), Durham, Newcastle-on-Tyne, Edinburgh (Wednesday night), Melrose, The Border Country, Carlisle, The Lake District, Windermere (Thursday night), Lancaster, Liverpool (Friday night), Chester, Wolverhampton, Birmingham (Saturday

night), Kenilworth, Warwick, Stratford-on-Avon, Oxford to London.

Monday morning, June 29th to Monday evening, July 6th: Tour No. 6 (Northern), from London, visiting Cambridge, Peterborough, Lincoln (Monday night), Sheffield, Leeds (Tuesday night), York, Darlington, Newcastle-on-Tyne (Wednesday night), Edinburgh, Glasgow (Thursday night), Loch Lomond, Carlisle (Friday night), The Lake District, Windermere, Preston, Manchester (Saturday night), Chester, Shrewsbury (train to London), Ludlow, Worcester (Sunday night), Stratford-on-Avon, Oxford to London.

RALLIES, ETC.: *Wednesday, July 1st:* Northern Area, at Gosforth High Park, Newcastle-on-Tyne. *Saturday, July 4th:* Oxford and Thames Valley Division, at Windsor. *Sunday, July 5th:* Eastern Area, at Rothamsted, Harpenden, Herts. Also various gatherings in connection with the Coach Tours and elsewhere.

AFTER THE THREE WEEKS OF FESTIVAL.

For members visiting IRELAND, there will be hospitality and gatherings arranged in Dublin on Tuesday, July 7th, and in Belfast on Friday, July 10th, with opportunities for visiting other parts of the Irish Free State and Northern Ireland.

A tour of SOUTH WALES will be arranged, centring on Cardiff and with opportunities to visit the mining valleys and industrial centres, abbeys and castles, and the Brecon Beacons, probably during the week from July 6th.

FESTIVAL BADGE: The Festival Committee has authorised the issue of a special souvenir badge, which may be worn during the year by members and probationers of Toc H and L.W.H., and also by Toc H Builders and friends of the movement generally. During the Festival it is intended to be worn by those present at any of the events. It consists of the Double Cross of Ypres in red on a silver ground with green scroll, the whole being in enamel with silver edging and brooch attachment. Orders may be placed at once with the Registrar at Toc H Headquarters by Branch and Group Secretaries. Price 6d. each.

FESTIVAL PUBLICATIONS: In addition to the preliminary leaflets and time-tables, the *Form of Service* and *Festival Evening Programmes* (including a synopsis of the Masque and the complete Roll of Lamps) will be published on the days they are to be used. There is also in preparation a souvenir volume with illustrations, telling the story of the growth of Toc H in each continent and containing special articles connected with the Coming-of-Age; this *Book of the Festival* is likely to cost 2s. 6d. Other books in view, not so directly concerned with the event, include further issues in the *Bangwen* series, published at All Hallows, the long-expected sequel to *Half the Battle* by Barkis, a new book by Peter Monie and one by Hubert Secretan, discussing the impact of Toc H upon contemporary society. Advance orders for any of these may be placed now with the Registrar at Toc H Headquarters.

FOR ALL MEMBERS IN THE BRITISH ISLES.

SUMMER HOLIDAYS: London, the scene of the main week of the Festival, has much of interest to show the visitor at that time of year. Members and probationers are invited to consider taking a holiday from June 20th to 28th, so as to enable them to have a full share in the London programme. Some who are more lucky may be able, for example, to take part in a Pilgrimage, a motor-coach tour, and a conference under a roof or canvas, as well as in the events of the main Festival week. Others will be taking a share in the events and hospitality to be arranged in their own Areas, while Londoners may well be persuaded to visit the Provinces during the first and third weeks. The provisional programme should be read carefully and the weeks planned thoughtfully.

A WELCOME TO THOSE FROM OVERSEAS.

Not least among the joys of home members when they visit Toc H overseas is the cordial welcome and hospitality that is everywhere evident. They rarely have an opportunity to return these acts of kindness; it will occur this year. Perhaps there is no general appreciation at home as yet of the real pleasure that will be given to those who are "coming home" to receive a warm welcome into a British home. The Festival Committee is most anxious that, wherever possible

throughout the British Isles, adequate hospitality shall be available for the members and their families visiting this country in connection with the Festival. Some of them will have given long notice of what they wish to do and see, but in other cases it is probable that final arrangements will not be made until after landing in England. A Roll of Hosts is already in being and members who would be able and willing, should they be called upon, perhaps at short notice, to offer the hospitality of food and shelter to guests of the family from overseas, are asked to inform their Area Secretary.

APPLICATION FORMS, giving the final programme of the Festival, will be available for issue to Branches and Groups, it is hoped, by the end of March. Each Branch and Group Secretary is asked to advise the Festival Secretary, 47, Francis Street, London, S.W.1, before February 29th of the number of application forms that she is likely to require. Everyone from the Branch and Group Secretary to the Festival staff will have extra work put upon them unless members deal promptly and early with their application forms.

LIMITED ADMISSION. Attention is drawn to the fact that attendance at certain events is limited to members and probationers of Toc H or of L.W.H. This is necessary in view of the fact that accommodation at halls, etc., is fixed and cannot be increased. Details as to who is eligible for tickets for the various events will be clearly shown upon the forms of application. It is particularly requested that any tickets which are found subsequently not to be required should be returned without delay to the Festival Secretary.

MEMBERS OF GENERAL BRANCHES should apply for forms of application and return them when completed to their Branch or Group Secretary, if they are attached to a unit. Other General members who belong to Area Branches should return their forms to the Area Secretary. Only members of the Central General Branch should apply direct to the Festival Secretary.

APPLICATION FOR TICKETS: All Festival tickets necessary, both for Toc H and L.W.H., will be available for issue from

the Festival Office, Toc H Headquarters, to local Secretaries. Tickets for Area Gatherings during the first and third weeks in the London, Kent, Surrey and Sussex, and Eastern Areas, in the Oxford and Thames Valley Division and at Aldershot, will be issued from the Festival Office, but for Area gatherings in other Areas home members will obtain any tickets required from the Area Secretary concerned.

CLOSING DATE FOR APPLICATIONS. All applications, provided the necessary remittance is enclosed, which reach the Festival Secretary at Toc H Headquarters *not later than the first post on TUESDAY, MAY 12th*, will receive equal consideration in the allotment of tickets, which will commence on that day. The Secretary or General member who fails to get his application in by then, must run the risk of getting few, if any, tickets for many of the events.

TICKET DISTRIBUTION. The Festival staff will make every endeavour to issue tickets to all applicants not later than Friday, June 12th, to enable unit Secretaries to effect a distribution in good time before the Festival. This will only be possible provided that early application is made by all concerned.

FOR OVERSEAS MEMBERS.

APPLICATION FORMS and the fullest available information will be sent to those members overseas, whose intention to be present at the Festival has been notified to the Festival Secretary. Those members who are not likely to receive communications posted from London before they start are asked to notify the Festival Secretary at once, of their ship, date of arrival and address for correspondence in the British Isles.

CLOSING DATE FOR APPLICATIONS: Although every effort will be made to accommodate overseas members up to the last moment, it will be realised that this may be difficult to arrange in the face of earlier requests, unless some clear indication of requirements is received by MAY 12th. Even though detailed plans may not be possible far in advance, an early indication of movements during the Festival period will be of

great assistance in reserving space. It will also be of assistance if the Festival events in which members hope to participate are given in simple tabulated form.

Note on Overseas Pilgrimages: Members from New Zealand and Australia, after attending the Australian Festival in Perth, will leave Fremantle on May 18th by P. & O. ss. *Baradine*, calling at Colombo, Aden, Port Said and Malta. The Southern African Pilgrims will be on board a Union Castle steamship due at Southampton on June 15th.

FOR MEMBERS VISITING LONDON.

RENDEZVOUS AND ART EXHIBITION: During the central week of the Festival, there will be available for the use of visiting members, one or more *Rendezvous* at convenient points in London, with facilities for resting, letter-writing, meeting friends, dumping luggage, etc. *The Festival Art Exhibition* (for conditions see Toc H Journal for January) will also be open during the week. Full particulars of addresses will be issued with the Festival Time-Table and tickets. Any letters intended for members at the Festival in London should not be addressed to the Rendezvous but, if no other address is known, c/o Toc H Headquarters, 47, Francis Street, S.W.1, showing the Branch or Group of the addressee.

HOSPITALITY IN LONDON: During the main week of the Festival, the London members of Toc H and L.W.H. hope to provide hospitality for all the members and probationers and their families coming from overseas. (Additional offers are wanted and should be notified to Geoffrey Martin, at 47, Francis Street, S.W.1.)

BILLETS IN LONDON: It is not possible in advance to offer any accommodation to members in home Areas, except possibly to some coming from distant parts of Scotland and Ireland, for the Central Week. Home members travelling to London must, therefore, make their own arrangements as regards staying with friends or in hotels or lodgings, but the Festival Secretary will be prepared to advise them to the best of his ability. It is hoped that on this occasion most members taking part in the Festival will find it possible

to spend the whole week in London, but those who can only attend for the week-end will have beds arranged for them for the night of Saturday, June 27th, as on previous occasions. For this they will be expected to pay what they can, remembering that the cost to Toc H is about 5s. per head and that those who live near have less fares to pay than those from afar.

THE COST OF IT ALL.

IN THE PAST each Toc H Festival has been self-supporting. The last "National" Festival took place over two years ago, and *this year* the Imperial event (it cannot yet be described as a "world occasion") will have a specially extended programme, never before attempted. It will be more difficult than hitherto to ensure that the expenditure does not considerably exceed the income. At a time when the membership is responding to the challenge to make its own movement largely self-supporting, the Festival Committee particularly desires, and is taking every care, to avoid a loss. It is the way of the family for each member to contribute as conscience dictates, and this makes exact estimates and a forecast of the result well-nigh impossible. Yet the Festival Committee believes that members will see to it that no one absents herself on account of the expense.

There are certain items in the Festival programme which will be charged at a fixed price to those who wish to have them, e.g., meals ranging from 6d. to 2s., the Festival Badge, publications, railway fares, etc. Then there are the optional travelling privileges, of which the following examples are given in approximate terms:—

Pilgrimages (from London): Week-end, £2 16s. Five Day, £8 10s.

Motor-coach Tours: No. 1, £2. No. 4, £2 2s. No. 5, £3 3s. No. 6, £3 6s. (Hospitality is given by members en route.)

Apart from such charges, which will be definitely stated on the application forms, the main expenses of the Festival consist of the hiring of halls, the various costs of meetings and services, the music and production of the Masque, printing, clerical help, general organisation, and so on, all amounting to a considerable sum and in respect of which no

fixed admission fees are charged. Although in the past a minimum of 2s. has been asked of each member and more received of most in respect of the events of a short week-end, no sum is stated this year with regard to the events throughout the Central Week or during the three weeks in all. Instead, members each and all are asked to contribute to the Festival Fund a sum which according to their means they conscientiously feel will entitle them to participate. The object is to prevent the Festival costs being a charge on Toc H funds, but in the event of there being anything over, it will, of course, go to the

maintenance and extension funds of Toc H.

AND FINALLY.

There only remains one request—that you who are concerned will study and retain these preliminary details for reference—and one great hope common to us all—that this Festival will help Toc H to prove worthy of its manhood.

THE COMING-OF-AGE FESTIVAL COMMITTEE.

*Toc H Headquarters,
47 Francis Street, London, S.W.1*

MEMBERS in many parts of the world, as well as at home, are already looking forward to the Coming-of-Age Festival of Toc H, to be held in London in June, 1936. In preparation for it several members have written prayers which it is certain some of their fellow members will like to have at once and to use, both privately and in their Branches or Groups. One or other of them may be preferred (not necessarily in the order in which they are here printed) and the choice is left to the membership. The author of the first is George Fuller (London); of the second Peter Monie; of the third Padre Charles Paxon (of H.M.S. *Beagle*, with whom Tubby is now in the Mediterranean); of the fourth Padre Muirhead Hope (of All Hallows); of the fifth a journalist member of Toc H.

I.

O THOU, Who didst give us Light before Thou gavest us Breath, renew our Light and Breathe anew on us, now drawing near our manhood's festival.

Whose faith is shallow, deepen it, O Lord; whose vision dim, clear our enfeebled sight; whose pride prevails, give us humility to serve mankind in thankfulness to Thee.

For our hearts, we ask the sacrificial love our Elder Brethren knew; for our minds, clear, honest thought, Thy Kingdom as its mark; for our wills, the tempered steel of purpose for our Cause; and for our hands, the tasks that Christ would do.

Father in Heaven, secure us with Thy seal, the mark of Christ, our Pattern and our Guide. *Amen.*

II.

O GOD, who hast so wonderfully made Toc H, and set us in it to see our duty as Thy will; grant, we beseech Thee, that no wilfulness of ours, no blindness, carelessness, or sin, may stay or mar the working of Thy gracious purpose, in ourselves, or this Thy family. Teach us, as we approach our Birthday Festival, to see ourselves in all our frailty. But in Thy mercy give us glimpses of Thyself, that in loyalty we may dare to lift our humble, thankful hearts to Thee, with new assurance of Thy endless love to us and all Thy children.

Brighten and renew our vision; kindle and enlarge our hearts; strengthen and uphold our wills. And help us, O our Father, so continually to dwell with Jesus Christ, Thy Son Our Lord, that men may win some knowledge of His Power, His Love, His Life, from all we do, and humbly strive to be.

All this we ask through Him Who lived and died for us, and rose again, even Jesus Christ our Lord. *Amen.*

III.

V. Not by might, nor by power.

R. *But by My Spirit, saith the Lord of Hosts.*

HEAVENLY FATHER, Who in Thy love hast led many of Thy Sons to find in Toc H a way of fulfilling Thy will, deepen and sanctify each and every one of us with the breath of Thy pure Spirit. Brood over our membership, that each one may find Thee at the heart of Toc H, and of everything it may attempt in Thy name.

And at this time prepare our hearts and minds that we may worthily give thanks to Thee for Thy great mercies. Then do Thou lead us on, refreshed, to new efforts for the setting up of Thy Kingdom. Through Jesus Christ our Lord. *Amen.*

IV.

O GOD our Father, Who in Thy love to lost mankind

Didst appear as Man,

And as man complete our redemption

By self-sacrifice unto death;

And, departing into Heaven

Didst leave Thy work to man,

To be continued till Thy return in glory

To judge us and all the world;

Grant us, we beseech Thee, that we

Who have been given so glorious a charge

In this our day and generation,

May not fall short in our trust;

But following the example of those

Who walked with Thee on earth,

We may gather together

With one heart and one love,

One object and one desire

And offer ourselves as Thy servants

To shew Thy light unto the world.

Give to us in Thy mercy

The blessing Thou didst give to Thy followers

As they met together at the first Pentecost.

May Thine enlightening Spirit descend on us in light and fire.

May our work, begun in War and the crucifixion of the Nations,

Be blessed more and more in Peace and towards Peace.

Grant us light on our way,

Love in our hearts,

A sense of call and mission to the world,

Perseverance to the end;

And, at the last, we pray Thee, call us to Thyself on high

To hear that most blessed of all verdicts

"They have done what they could."

And to Thee be the glory, Father, Son, and Holy Ghost,

Now and for evermore. *Amen.*

V.

O GOD, whose joy is ever in new birth, whose seal is certain for right-living maturity, look now upon this company of men swift rising to a greater growth;

Behind us lies the past, the testing time,

With all its minor triumphs, stumbles, falls,

When Youth flung eager hand to catch the torch

Lit by those singing men who once trod war-torn ways

And passed on, singing, to the Other Side.

Behind us lies that past.

Therein we found the road, the one true highway,

Therein we heard the one clear call that sounded like a clarion

Above the lesser calls of lesser lives;

Behind us lies that past.

Now come the looming years;

Ahead the Future.

We ask your blessing for ourselves and all our brethren

Round the circling world, in these great days to come.

O Father, help this child grown up to virile manhood,

Standing with lifted head and kindling eyes,

Wise through the lessons of the earlier years, and ready now,

Re-born, re-dedicated, to take its proper place

A stronger, bolder servant in Thy Name;

O Father, Bless Toc H;

Give depth to all our prayers and all our purpose,

Give wisdom to each project and each plan,

Give vision to our awakening eyes, that we may look

Beyond the present scene, and build with each heart high

And every man a brother, towards a greater Kingdom than has been;

That those whose days are dark may leave the shadows,

And find new life, new hope, in serving Thee.

Amen.

News from the Travellers

HERE is a further instalment for THE LOG. I know that South Africa is not the only country with L.W.H. news for publication. I will try and be short, but there is so much to tell and it is difficult to know what to choose. In a sense, we do much the same things at each place and yet really each is completely different, the one thing that is so evident everywhere is the keenness to learn, and the real interest in all our doings at home. The Family sense is very much alive out here.

I think that my last budget told you of our doings in the Transvaal. The first port of call after that was Ladysmith. Monica had to miss this out, there was so much we had left undone in the Transvaal that she had to stay on to finish off there and she joined me in Maritzburg six days later. In the interval she paid another visit to Pretoria where the fresh start is most hopeful, had a hectic time clearing off correspondence, and many last words with the Johannesburg members, last but not least she went down a gold mine and witnessed a native war dance! Ladysmith have been regrouping for some months after a temporary closing down. I presented them with their Rushlight, gave them a long dose in the shape of a training evening, and we had two other meetings to try and interest outsiders. One had been planned specially for younger people, but unluckily we hit the night of the annual Defence Force Dance, so the magic name Toc H didn't work this time in producing an audience. Toc H is weak in Ladysmith at the moment but we had a very cheerful combined meeting. The main need of L.W.H. there is for younger members but the Group are aware of this and trying to remedy it. They had been studying Toc H hard in their meetings and have put in quite a lot of service too.

The rest of the Natal programme was a pretty full one. At Martizburg the Group is weak and wondering whether they would be wise to close down for a time. We tried to enlist new membership for them, but without much success. We had a brain wave that if we could get together a meeting for

younger people only, it might help, and ran round putting various irons in the fire in the way of invitations, but when the time came there were two present, one old and one young, Monica and self! Miss Webb Johnson, who is one of the women foundation members of Toc H, and headmistress of a big school, suggested that Monica might like to take her Divinity Class and talk about Toc H. They were thrilled, but whether by Monica's eloquence or by Toc H as a substitute for Divinity, we don't know!

Ixopo next. A small country town with a completely different problem to face from that of building L.W.H. in a large town. A small Group of keen members holding the fort valiantly in spite of an epidemic of loss of members through transfer to other places. We arrived by motor coach, not a bit like the vehicles we so describe at home. The front part which holds about a dozen people is reserved for "Europeans" and the natives who travel in the rear part seemed to be the chief passengers. A long discussion as to fares and destination preceded the issue of a ticket, then the door at the back was opened and they were greeted by a cheerful but, to us, completely incomprehensible babble of speech from their fellow travellers. You can also get to Ixopo by train but apparently if there is a storm it is a common occurrence for the engine to be blown off the line.

There is a splendid little L.W.H. experiment here in the shape of a Circle of the Lamp. In these farming districts with a scattered population, the children have all to come long distances for their schooling and are housed during term time in hostels in these small towns. One of the Ixopo L.W.H. members has collected about 20 of the girls from the hostel and is running what is really a Junior L.W.H. for them. They were keen as mustard to hear all we could tell them. Their programmes and Log Book were really excellent and they were doing all kinds of small jobs of service. One other job done by L.W.H. here is worth special mention; they had brought to the place an unemployed man and his family, and not only housed and helped them, but had found



him work and set the family on their feet again.

Durban was a big change from Ixopo, a seaport town and also a great pleasure resort. Three units here, Durban Central, Berea, started by a hive from Durban, and Pine-town right out in the country and with quite different problems to face in their working out of Toc H ideals in their small place from those, say, of Durban, where the scope for service is great. Central Branch are considering the possibilities of a girls' club for the girls working in the factories in Durban. They already help regularly with a rest room for unemployed men, this is a corporate job for all Durban units shared with Toc H. We spent an evening with Berea Group over a corporate job they tackle once a week, re-making old toys. Last Christmas they distributed 250 of these toys to poor children, taking the parcels individually to each home. The member in main charge of this job seems to live, eat and sleep with broken toys; every corner and cranny of the house seemed to be full of them, and it was unbelievable that some of them could re-appear as brand-new when the Group had dealt with them. We

saw the finished article, so they proved our scepticism unjustified. Monica and I did not distinguish ourselves in the mending line, Monica was so bad at it that we turned her on to talk instead. I succeeded in providing an attractive looking stuffed rabbit with two eyes, only unluckily the buttons I selected for the purpose were not a pair, result a cockeyed, squinting rabbit.

We started our time in Durban with a training week-end at Umhlanga rocks (no, don't try and pronounce it, you'll get it wrong). The Provincial Secretary and the Pilot of Durban Central Branch allowed us to make ourselves completely at home in their two bungalows, about twenty of us there, including two members from as far afield as Maritzburg and Ladysmith. One or two of us were housed at the local hotel and the rest of us at the bungalows, which proved marvellously elastic as regards accommodation. The weather wasn't too kind, but we managed, in spite of it, to intersperse bathing in the intervals of our attempts at deep thinking. The meetings with the Durban units included a Berea Birthday Party, a special meeting for the young run by Central

Branch, a terrifying tea at the big hotel, where Monica and I both had to speak to about 60 representatives of the National Council of Women, a lunch given in our honour by the "Bachelor Girls" Society, and some very cheering attempts to interest associates, where our success was not due to our efforts but to the great help given us by Mrs. Mackeurtan, who had been Tubby's hostess when he was in Durban.

The journey from Durban in Natal to East London in the Eastern Province takes two and a half days by train, about twelve hours by boat, and two hours by air, so we chose the latter way. My first time up, but unluckily we hit a misty day with no view and flew very low all the time and my main reaction was, how dull and how noisy!

East London Branch are small as regards numbers, largely due to the fact that they had got the idea as the result of Tubby's visit that they must await the larger growth of Toc H before going ahead. After a talk with Toc H we decided to lift the embargo. They are a splendidly keen crowd with an excellent mixture of age, though predominantly young, very anxious to try out all the suggestions we could give them and I am sure they will go ahead. Our meetings there included a most excellent breakfast and a supper cooked and eaten in the Branch room, a training morning on the Sunday, two evening meetings, a talk given by Monica to the girls at Wilson's sweet factory in the lunch hour, a meeting for the young and leisured, arranged by a general member and her friends, and last but not least a trip to the Cinema (or Bioscope as we call it here) before

catching our train for Butterworth, where we are now. Another study in contrasts this, after East London. We are right in the middle of the Native reserve, a small town with a population of about 500. The scene as we walked through the market square yesterday morning was about as different from England as you can imagine. Groups of Natives clad mostly in blankets of a lovely red orange colour squatted about all over the place in the most picturesque attitudes, Kaffir ponies apparently left to wander loose while their riders are busy on their various errands, ox wagons with their teams, oxen usually sixteen to a team, and the inevitable donkeys, for whom Monica continues to have a passion and to indulge in ecstasies whenever she sees them.

Last night we presented Butterworth Grope with their Rushlight at a Guest Night, with Toc H also present. They feel very much at the end of the L.W.H. map here and have had to grope along without much knowledge, but from the way they have listened to our harangues, and keep on like Oliver "asking for more," and their determination to learn all they can while they have the chance, there is no doubt they mean to build well and soundly, and the small nucleus of full members is good stuff. We are now on the last lap of our journey, and for the sake of those who have got to listen to us I expect it is as well. It is a strenuous life, though an awfully interesting one, and the thought of staying put in one place for three weeks, even if that place happens to be a ship, is not altogether unattractive.

N. H. ELLISON.



The Central Council Meeting

THE annual meeting of the Central Council was held on Saturday, November 23rd, 1935, at 42, Trinity Square, E.C.3. The meeting was preceded by a short service at All Hallows, conducted by the Rev. Harold Rew.

We were glad to welcome to the meeting two of our Vice-Presidents—Lady Forster and Lady Sandon—and Mrs. Rowe, a Trustee of the L.W.H. In addition to the ex-officio members of the Council, there were 68 elected Councillors present, and six invited members, including Miss Millar from Felling. Mrs. Twinch was elected Chairman.

LIMITATION OF BRANCH STATUS

Following the approval given by the Central Council in 1934 to the principle of a limitation of Branch status, the Central Executive had issued a Memorandum recommending:

- (a) Future limitation for a period as recommended by the Promotions Committee.
- (b) Voluntary adoption of the principle by existing Branches.
- (c) The setting up of Area sub-Committees to consider applications for re-granting Branch status.

During discussion of this Memorandum, the wish was expressed for a definite time limit to be given for new Branches to hold their Lamps before making application for a re-grant of Branch status. Some Councillors suggested three years, some five. It was pointed out that in some cases it might be advisable to grant promotion for a shorter term, e.g., to Overseas units which are often faced with the possibility of continual change of membership owing to a shifting population. After further discussion, the following resolution was carried with three dissentients:

"That there shall be a definite time limit of three years for Branch status, but this period may be shortened at the discretion of the Promotions Committee."

The Memorandum, amended accordingly, was then adopted.

ELECTION OF COUNCILLORS FOR TWO YEARS

The following resolution was submitted:

"That Councillors shall be elected to serve on the Central Council for two years and shall be known as Councillors during that period by the Branches and Groups that they represent."

The proposer of this resolution expressed the view that if Councillors were elected for two years it would be to their advantage as they would be able to take part in the proceedings with greater understanding having known what had taken place at the previous meeting; the continuity thus maintained would be most valuable. It would also be to the advantage of units to know that throughout two years they were represented by the same member who would visit them before and after Council meetings and with whom they could discuss their ideas and problems. Where districts were represented by two Councillors, it was suggested that they should retire alternate years. If a Councillor could not attend a certain Council meeting the vacancy could be filled by a substitute elected for that meeting. An amendment was put that Councillors should be elected for three years, but this was lost, and the original resolution (to be incorporated in the L.W.H. Constitution) was carried by 24 votes.

CENTRAL EXECUTIVE COMMITTEE

There was much discussion on the principle of electing the members of the Central Executive. The following resolution was proposed:

"That a definite number of the Central Executive Committee shall retire annually."

The proposer explained that this method would help to bring new life to the Central Executive each year. A time might come, under present arrangements, when all the members of the Committee were re-elected

at the same time. There are ten elected members of the Central Executive, and it was suggested that three should retire each year, which would mean that every member would serve for three years consecutively. It was pointed out that the present method of election does not bind a member for three years, as all retire annually. No member can serve for more than five consecutive years, however. This method seems to be working satisfactorily and is ensuring a change in the personnel of the Committee each year. An amendment that the present system of election be continued was passed by a large majority, and the original resolution was lost.

ELECTION OF CENTRAL EXECUTIVE COMMITTEE

It was agreed that ten elected places be filled on the Central Executive for 1935/36, and a vote was taken by ballot, the result being as follows:

<i>London:</i>	<i>Country:</i>
Mrs. Edwards.	Mrs. Brown.
Miss Haverfield.	Miss N. E. Keeling.
Miss Annie Hill.	Mrs. Kent.
Miss Gwynneth Webb.	Miss M. Kirby.
Miss Phyllis Wolfe.	Mrs. Twinch.

APPOINTMENTS

The following appointments were confirmed:

General Secretary: Miss Helen Benbow.

Hon. Treasurer: Mrs. Edmund Horne.

On the motion of the Chairman it was resolved that no Headquarters' Padre be appointed for the ensuing year.

ANNUAL REPORT

The Annual Report for the year ending September 30th, 1935, was unanimously adopted. Referring to the launching of the Felling scheme, one Councillor recommended that in future we should find the funds to support a Headquarters' Padre before undertaking an outside scheme of this kind.

FINANCIAL REPORT AND ACCOUNTS

In presenting the Annual Accounts the Hon. Treasurer referred to the encouraging increase in Annual Contributions from units, and urged members to take up the Associate's scheme more enthusiastically.

She thanked Mrs. Wood, her successor, Mrs. Thomas, and the Toc H Accountant for their valuable voluntary work in helping to keep the L.W.H. books.

Talk on Finance

The Chairman then introduced Mr. W. J. Musters, Registrar of Toc H, who gave a talk on the following lines:

I would like to say a little about your accounts for last year. You all notice that you ended with a loss of £288, and usually when that happens somebody gets very perturbed, and then we hear a certain amount of talk—"How did this happen? If we were consulted this would not have occurred." Obviously, in running an organisation you cannot lay your plans so hard and fast that they can be dealt with at the Annual Council meeting, and anyway you do appoint a Central Executive whose duty it is to manage your financial and other affairs during the year, and if you think they make a mess of it you always have the privilege of throwing them out at the next year's meeting. I hope that occasion is rare, but when your Executive is faced with a loss you should sympathise with them instead of saying, "If we had been consulted this would never have happened." Incidentally, the loss you have incurred during last year was not the fault of the Central Executive, but was the fault of Toc H, because Toc H suddenly decided that it would no longer hold film shows, matinees or balls for raising money. In the past we have done that, and have had the help of your Patroness and some of the proceeds have always been given to L.W.H.

Is it right that Toc H and L.W.H. should be dependent on these shows for raising money? Are not Toc H and L.W.H. something rather different from that? Do we really want to organise shows where people pay fabulous prices to see a picture and who do so "for sweet charity"? It seems all wrong; and anyway, is it our job as members to be the rather wonderful people who do marvellous jobs of social service and who look to other people to pay the cost of our main organisation? It seems to me to be our business to do our very best to be responsible for our finance as well. After all, we have to remember that we believe Toc H

is a very great thing, and can be even greater if it grows in the right direction. Toc H to be successful must be constantly deepening as well as extending, and that means that it must have a view which is far beyond just local jobs.

How can it manage to deal with such a problem? It can only happen by having an adequate whole-time staff. It is well known to all of you that as volunteers you can devote nothing like your whole time towards the development and organisation of L.W.H. A member of the staff not only does such dull things as office work, she also has to do a great deal of thinking, because her position is that of a leader, and unless you have a sufficient number of those people who can do the thinking and planning and guiding of the Movement it must stay where it is, or it might even go back. Most of us are perfectly convinced that an adequate staff is essential, and that staff can only be produced if the organisation is properly financed. Half the leaders would disappear if the staff was cut down to coincide with the amount subscribed by the membership, and as a result Toc H would become a series of local units with no wide family spirit and vision. When Toc H started many years ago it was, quite frankly, with the idea that the original members who had fought in the War and done so much for this country, could not possibly be expected to do anything in Toc H, beyond carrying on the old War-time spirit of fellowship and doing occasional jobs of social service. We apparently had no idea that it was possible for the membership to finance the Movement. As a result we have resorted to these various stunts through the years for raising money.

I believe it is my job as a member of Toc H to pay for Toc H and not ask somebody else to buy a two guinea ticket to dance for Toc H. L.W.H. has not reached the same size and financial stage as Toc H, and therefore has the opportunity of getting at the root of the thing much earlier. If any of you refer to Toc H accounts you will find that Toc H is financed in three ways: (1) by its members; (2) by various friends and donors (which include film shows, etc.); (3) by endowments. If the income of either Toc H or L.W.H. was reduced to what its

members contribute, both bodies would have practically to dispense with their staff. In the case of Toc H, salaries come almost entirely from outside sources and endowments.

As soon as one starts to talk of money in Toc H the inevitable reply comes that Toc H is so expensive—cost of room, upkeep of unit, cost of jobs, etc. If that means the cost of Toc H to you, you had better go back to the beginning and start again. A very clear distinction must be drawn in our own minds between:

(1) What we pay for our own unit.

Payments for our own unit are not in the deepest sense of the word payments to Toc H. They are payments we make for what we enjoy in the company of our friends. Fellowship is part of it, something we are getting out of it. Don't run away with the idea that in paying these costs we are giving your money to Toc H.

(2) What members are prepared to contribute, not that they may enjoy the benefit of staff in their own Areas, but that the Movement as a whole may be kept healthy and strong. When you begin to contribute your pence towards that you are beginning to go up the Toc H ladder, to show some sort of understanding. It is perfectly obvious that as soon as you begin to think of the Movement as a whole as distinct from your own unit you are beginning to adopt the real test of how much you, as members, believe in Toc H, not for yourselves, but for the world. Your obligations to Toc H inevitably include financial obligations, and I suggest the correct way to look at them is:—(1) I pay so much for my own unit; (2) Because I am a member of L.W.H. I give so much to help good causes; (3) Because I believe in the mission of Toc H in the world I give so much to make that possible of fulfilment. A man or woman who only carries out the first point has not begun to understand Toc H. It is only the person who does all three according to his or her means who is really out to make Toc H all it could be. You all presumably are members of L.W.H. for precisely

the same reason that I am a member of Toc H. You believe in it, and that it can mean a great deal to the world. Are we going to be merely passive and enjoy our own fellowship and let the rest go hang?

It is rather an alarming thought to produce money. Have any of you ever thought of subscribing to things in a simple, systematic method? Do you realise that 6d. a week during the course of a year totals 26s.? Do you realise that if every member of Toc H in this country gave 1d. a week during the course of a year to the Toc H organisation as a whole, it would produce something over £8,000 a year? Do you realise that 1d. a week from each member of L.W.H. in this country would produce over £1,000 a year? If I go to a member of Toc H and say, "What about your subscription—I think I would like £2 2s. from you," it is almost certain that he would say he has not got it. Yet if I come to an arrangement with him whereby I make him become systematic and give me 1s. a week, he would be giving £2 12s. a year. Now you begin to see how impossible financial problems become perfectly simple if in the first place we only have sufficient belief in our own Movement—and I cannot for the life of me understand how anybody should want to become a member unless they believe in it. Secondly, the whole secret is a proper system of giving, and you can only be entirely successful if you do it on the instalment system. Controlling Committees and Treasurers would then cease to have troublous times.

To go back to your accounts again. Your expenditure has been something less than £2,000. If L.W.H. is going to develop in this country and overseas it is perfectly obvious that its expenditure will have to exceed £2,000 by a considerable amount, because it will be necessary for you to have adequate staff. I suggest that you should start on your home exchequer first, because as time goes on I am perfectly certain the L.W.H. overseas will repeat the performance of Toc H overseas and call upon you for trained leaders to set them on the right road. If you got that call to-morrow I wonder what would happen to you? You have not enough trained leaders for home,

and if you felt you must send somebody abroad and you sent one or two of your present trained leaders you would probably go back here. If you seriously consider the L.W.H. financial position on the lines of your obligations towards it, I believe you could show Toc H exactly how this business could be done. You have a far better chance of getting this thing through if you believe it now when your strength is at the 5,000 mark than if you wait another ten or fifteen years and have a membership as large as Toc H is now. If you would go to your units and districts and put this problem to them (and there will be a certain amount of misunderstanding) and try to explain how, why, when and where a member of L.W.H. should definitely face up to her financial obligations to the Movement, you will succeed in achieving something.

In talking to units one point you must guard against is the idea that anybody who is very poor indeed must necessarily be excluded from membership, because there is a financial obligation. This is not so. Last week I received a letter from a member of Toc H in Yorkshire, who said that he had set out to contribute £1 towards the greater family of Toc H during the last financial year, and his method of doing it had been to buy National Savings Stamps and stick them on a card. During the course of the year, however, he had been almost totally unemployed, and as a result he had failed to achieve his object of £1, and had only succeeded in saving 15s. He wrote and told me he hoped I would accept it. That 15s. saved up in sixpences and sent to Toc H conveys every bit as much to me as a cheque received four months previously from another member for £2,000. There is room for both of these men in Toc H, and both are meeting their financial obligations to Toc H in accordance with their means and their love.

Get your Treasurers to work out a budget of unit costs and then on top of that what she thinks the unit ought to contribute to L.W.H. as a whole. She should get to know her members' circumstances, etc., talk privately to them and help them to assess themselves. (As far as public records are concerned her accounts should show

numbers instead of names.) The member who can only afford 2d. or 3d. a week to cover the whole of the three commitments—Unit, Area and Central Funds—need not feel embarrassed about it, and can honestly believe she is doing every bit as much as the more fortunate member who can produce more each week. That is to my mind the only point you must guard against; that no one may think she must be excluded from L.W.H. because it is too expensive. It need not be too expensive if we deal with the problem by an apparently simple method. Increasing Headquarters' subscription to 5s. per year would bar people from membership because many cannot produce that amount on the spur of the moment. Aim instead at producing towards the expenses of the Family as a whole an average of 2d., 3d. or 4d. a week per member in addition to your own unit commitments. If you can work on that basis it will produce more than 5s. a year per member, and nobody need be excluded because they cannot afford it.

This is how financial troubles can be entirely removed if only members of the L.W.H. believe sufficiently in their Movement to face up to all their obligations.

* * *

General discussion followed and comments were made on the Accounts. One member suggested that a box for Self-Denial gifts be kept all the year round. In answer to a question as to whether L.W.H. should collect money for other organisations, Mr. Musters pointed out that this is not the job of Toc H and L.W.H. There is nothing to prevent members giving to charities they are particularly interested in, but it is the first concern to see that their own house is in order before collecting money for other organisations.

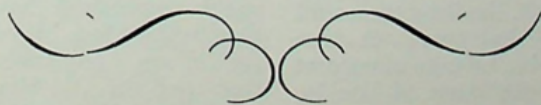
LETTER TO ALL MEMBERS RE FINANCE.

The Council then considered the letter drafted by the Central Executive Committee which they proposed should be sent to all members in the New Year, stressing the principles of self-assessment and regular giving. The letter pointed out that if each member gave 2d. a week to Central Funds the income would be sufficient to meet expenditure on present lines. It was felt by the Council that if a specific amount per week were mentioned it should be made plain that it is an average. Each member should assess herself according to her means. Discussion arose as to whether this self assessment should take the place of the annual subscription, and on a show of hands it was found that the majority were in favour of the annual subscriptions being retained as at present. It was pointed out that in any case the Council had no power at this meeting to alter the Byelaws regarding subscriptions as no formal resolution had been included on the Agenda. It was recommended that the letter should make more clear the fact that this self-assessment is for Central Funds only and not for Area or District funds. It was finally decided to refer the letter back to the Central Executive for re-drafting in the light of the discussion.

One member urged that the Executive Committee should draw up a budget covering the estimated expenditure for 1935/36, and that this should be sent out to all members with the above letter in the New Year. If a budget were laid before the membership she was sure they would see that the expenditure is met.

* * *

After a vote of thanks to the Chairman and family prayers together, the Councillors adjourned for high tea at the L.W.H. Lunch Club, followed by a London Area Guest night at which they were the chief guests of the evening.



A Group takes Stock

I SHOULD like to say before reading my notes, that I have felt all along to be very unequal to the task of writing this resumé. I am quite sure everyone of you here could have done it better, but it was something asked of me by the Committee, and I accepted it in the light of a "job," a word we all know very well. I don't think "I jumped for joy" to do it, but I hope our jobmaster will be lenient and forgiving.

My gleanings from the four discussions may not coincide with yours—I have simply stated my own version of each one, but I hope they voice the thoughts of the majority.

The first question, put to the group on October 9th, was this:—"Have we preserved as far as possible, balance in the four lines of development suggested by the Points of the Compass?" Just to remind you, the Points of the Compass mean, To think fairly, To love widely, To witness humbly, and To build bravely. This question came under real serious discussion which proved very enlightening. All members present took a lively interest in the subject, and many thoughtful remarks were made.

After much self-examination and group examination, we came to the decision that our balance along the four lines of development was a little untrue. Our great anxiety had always been to think fairly—we had always kept that point uppermost in our minds, so much so that we had allowed it to dim our vision for the future. We were reminded that Toc H was a school of character and where the good of the cause was in question personal feelings should never deter us from expressing our thoughts. Blest by the Spirit of Toc H our speakers' words could only have the best meaning, and guided by the same spirit, the listeners would only accept them in that way. A true L.W.H.'er could not give or take offence at anything said to help the cause of Toc H, but we felt that in our Brussels group we had often hesitated to state our opinions for fear of being misunderstood or thought un-

fair. Though loving widely, we had allowed a desire to appear always just and amiable to undermine our building. One very important point, that of *building bravely*, had been slightly overlooked by us as a group. We could not be brave builders while we shirked plain speaking—we must in future discuss more freely matters of importance in the group. While boasting was not witnessing humbly, timidity in speaking of our good works at times was not helping to build bravely. With the help of the spirit of Toc H we should fear nothing for our group—to build bravely was a point to be kept oftener in mind. The attempt to answer this question had shown us our weakness, besides providing a topic which proved most interesting to all present.

The second question:—"Has the following out the Four Points in the group led to a clearer realisation of the Main Resolution?" This question put to the group on the evening of October 23rd, was considered by all present to be very hard to answer, as it covered so much ground, and at first a repetition of the discussion at the previous meeting seemed to be the only outcome. But we knew the question had been put for a purpose, and so some deeper delving had to be done. After some intense thinking and probing, light began to dawn on us. We all had to make a deeper study of the Main Resolution, which could only bring good results—the beautiful phrases were read over again, and to many of us they had never seemed so full of meaning before. Taking the Main Resolution phrase by phrase we found that each one could be epitomised by one or more of the Four Points had its counterpart in the words of the Main Resolution. Our members all talked very freely and showed a very earnest desire to understand the question. It was again emphasised how witnessing humbly thereby building bravely was so important, for, if we "remember with gratitude how God used the Old House to bring home to multitudes of men, that behind the ebb and flow of things temporal stand the eternal realities," we "remember how they went

forth strengthened to fight at all costs for the setting up of God's Kingdom upon earth."

If we listen now and always for the voice of God, learning as we do so, to understand His Will revealed in Christ, and if with this understanding we try to do His Will fearlessly, reckoning nothing of the world's opinion, caring nothing of its successes for ourselves, or for our family, so long as we conscientiously are striving to do what we think is right, then we shall certainly be humble witnesses and consequently become brave builders.

Our answer to this question should certainly be in the affirmative, we *had* obtained a clearer realisation of the Main Resolution by trying to follow the guidance of the Four Points—Thinking Fairly, Loving Widely, Witnessing Humbly, and Building Bravely.

The third question: Perfection is far from all of us, but are we doing our level best? Are "the family," the "spirit," "the jobs" as good as we can make them? Have we stability, promise of continuance, and what of our leadership in the future? On the evening when we tried to answer this question our numbers were larger than usual, encouraging us from the very start, and a very lively evening ensued, resulting in a good, sound discussion.

At the outset we all agreed that perfection *was* far from all of us, and that it would seem like presumption on our part to say we were always doing our level best, but that we were all united in a desire for strength to do better was certain. The state of ourselves as a family had been gone into in the first question, and we admitted we had found ourselves lacking in balance.

Our tackling of jobs was then discussed. Always a vexed question, it was agreed that our scope for corporate jobs in Brussels is limited and sometimes it has been a matter of regret amongst us that our willingness to help others could not be put into effect, but we should not be downhearted if our "jobs" do not make such a brave showing in the jobmaster's book as we would wish. After all, our greatest jobs can be like some of our greatest heroes, unheard of and unsung. We were asked to remember that a "job" was work that entailed sacrifice, and we believed

that our members had done and were still doing splendid "jobs," sacrificing time, money and pleasures in tasks they undertook. The desire to help each other was very evident in our group.

Whether the "spirit" was as good as we can make it was hard to decide, and a very hot debate followed a criticism made by a member who thought that our meetings were sometimes too heavy and dull. We welcomed the criticism and the many remarks made in objection to it and in support of it proved there was "life" in our group—always a desirable condition. However, what we chiefly had to bear in mind was, that *our* purpose was to carry the Toc H spirit farther afield. For that reason we met together to seek for replenishment of strength found where numbers of well-intentioned people meet together. We met so that we might exchange ideas as to how we could best help those less fortunate than ourselves, we met so that we might sense that "gallant and lighthearted happiness" which comes to all who feel they are pulling together for the good of mankind, and we met for our own personal pleasure, for the wholesome delight of meeting friends.

We decided then, that in whatever way our evenings were conducted so long as we had these aims in view, our meetings were in tune with Toc H traditions. The latter part of the question, namely, have we stability, promise of continuance, and what of our leadership in the future, was not properly discussed, but a few remarks by the writer of these notes might not be inopportune here. We have reason for believing in our stability as a group as the founder members are still the keenest supporters and workers and with their splendid example before us, with new members joining us, there is great promise of continuance. What of our leadership in the future? The future rests with God and to how sound we are in our belief in the ideals of Toc H, ideals that will never die, for they are based on Christian principles.

So long as we keep these ideals before us, we shall *be led by faith* to continue in the usefulness of purpose for which our movement stands. The evening's discussion, though of serious character, was enjoyed by

all, and we dispersed with the feeling that our talk had been worth while.

And now we come to the fourth and last question: What has been our aim? Have we had one? These were two very awkward questions, and silence reigned for quite a few moments after they were put to the group. Even our ablest exponents of theories were nonplussed, while others seemed completely floored. New members sat back smugly dumb, for they felt quite exempt from responsibility. What *had* been the aim was not their problem.

The answer had certainly to come from the older members, and we sympathised with their inability to put into words what had been their endeavour for years.

We knew they had not always just "floundered along" as one member would have us believe—the present state of the group *could not* have been achieved by just "floundering"—that the group was now working for branch status we also knew, but we all felt there had been a stronger than just group or branch forming incentive.

"Catching a spirit and passing it on" was how one member expressed it—it was

the spirit of Toc H which held our little band together, and what better aim could we have than that of Toc H, which from the first tried to be a family whose members endeavour to live their lives according to Christian principles and to challenge their generation to seek in all things the mind of Christ. The aim of the Brussels L.W.H. group had been to follow Toc H and to let their light so shine that men may see their works. There had been many and various obstacles to overcome, and we admitted that some time had apparently been wasted before getting into our stride. The smallness of our numbers, the constant changes in our members, our isolation from other units and our lack of proper accommodation were all problems which at times tended to obscure our vision of more important points, but now that our group was well established, with hope and patience we should achieve our aim. This, then, was the verdict. Brussels group of L.W.H. *had* in the past *aimed* to follow and assist Toc H, and they were still aiming to make themselves into a family whose members radiated goodwill and fellowship, and to be worthy followers in the steps of our Elder Brethren.

Sharing the Burden

by LESLIE HUNTER

Archdeacon of Northumberland and Chairman of the Tyneside Council of Social Service.

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THERE are four horrors in being unemployed—penury, absence of manual work, absence of congenial company outside the home, and the loss for many of a purpose in life. There is also a fifth horror which good men dread—the horror of getting used to it and in consequence becoming a useless member of society. On Tyneside there are 70,000 of the insurable population out of work, and in the rest of the N.E. special area another 70,000.

As far as we can see, it will be twenty years before these figures have shrunk to manageable proportions; and only then if politicians, financiers and speculators are willing and able to give the trade of the world

free course once again. These overwhelming figures will be reduced chiefly by migration and a falling birth-rate; to a less extent probably by trade revival; to a very small extent by land settlement—on which some who have never lived and worked on the land are building extravagant hopes. The raising of the school-leaving age and a spread-over of the available work by a reduction of hours, if that can be done, would also reduce the figures and be good things in themselves if the extra year at school were well used.

What can be done to mitigate the horrors of unemployment in the meantime—remembering that for many men in middle life it will last until the end of their time? The

penury need not be as grinding as it has been these last years. Those who do not live in an area where 140,000 of the insurable population are out of work cannot imagine what it is like. There are no reserves left. Sickness, which is always a disaster to the wage-earner, is even more difficult to cope with since there are fewer who can help. Family allowances prevent that.

Men-families must be given enough to live on. A bare existence allowance is too cruel. The family or household unit ought not to be worked so rigidly as it has been. If a family is treated too rigorously as an economic unit, it is liable to fall to pieces. Cannot a youth be allowed to save up for marriage if he lives at home with unemployed parents? Must a father become as a pauper to his son or daughter?

The difficult problem is to adjust unemployment relief to the rates of wages. Actual wages have fallen lower in many cases than an adequate scale of benefit—adequate, that is, to allow the long-term unemployed something better than bare existence.

Granted an adequate scale of benefit together with the chance of earning occasionally extra pocket-money, what of the other horrors? A serious, and in measure successful effort to mitigate them is being made through Community Clubs and their many-sided activities, allotments, and for a very selective few, Land Settlement.

The development of Community Clubs in the last three years has been remarkable. Four winters ago, a group of people belonging to various churches in Newcastle, and helped by some subscriptions from the Rotary Club, started some recreational centres, making use of a number of church halls in rotation and a chapel that had been closed. Cards, table games and occasional concerts were the chief attractions, and after a time some facilities for cobbling. These centres did not as a rule appeal to the best class of men—and inevitably there was a good deal of gambling. Following upon the visit of the Prince of Wales in the spring of 1932 the Tyneside Council of Social Service made a strong and successful local appeal for funds to develop clubs. The area was fortunate in having a Council of Social Service, ably directed by

Dr. Mess, already well-established and in a position to develop the work. With the help of generous benefactions from the Pilgrim Trust and increasingly large grants and valuable co-operation from the National Council of Social Service, as well as contributions from communities and individuals in other parts of the country, financial support has kept pace with development.

The Community Club to-day has no recognisable likeness with the recreational centre of three years ago. It is a co-operative enterprise on the part of employed and unemployed. It has good premises—some of them permanently acquired—most of them adapted, fitted and decorated by some of the men themselves—in more than one case, under the direction of the School of Art. It has a paid supervisor—a fine job for a man with gifts of leadership, patient sympathy, breadth of interest and resourcefulness. An unemployed man or woman is not always easy to handle.

A well-equipped club has a workshop where various kinds of crafts can be carried on, a library, reading-room, canteen, classrooms and a hall. Some of the craft work is most competent. More than one man has been able to refurnish his house. Skilled instructors are available in wood and metal work. Skilled instruction is also provided in music and drama as well as physical training, while the University extra-mural department provide classes in such subjects as are desired. Games, indoor and out-of-door, and sports are keenly pursued, and the keenness is increased by inter-club competitions. Through the help given by the Society of Friends, allotments are well taken up and provide useful additions to a family's daily rations. One or two groups of men have a sea-going fishing boat which also helps the family larder. For the last two years many men have enjoyed a fortnight in camp where some have discovered for the first time the joy of a country walk.

Through the clubs men are able to give service to the community and are giving it increasingly. Two nursery schools have been built by unemployed men. In Hebburn a disused power station was transformed into a very fine hall. The Commissioner for the

Area is encouraging this kind of service by recouping the men who do it with wear and tear costs and with any other expenses. The peculiar value of occupational or craft work is that it helps tradesmen to keep to some extent their skill of hand, and enables those who can express their personality better through their hands than in other ways to serve the community. It is, however, important to distinguish between the voluntary occupational centre which in so far as it provides training gives training for leisure, and the training centres under the Ministry of Labour which definitely aim at teaching men trades with a view to getting jobs. The Trade Unionists dislike the latter and unfortunately sometimes confuse the former with them.

Thus an increasing number of men are finding themselves and a new zest and purpose in life through the fellowship and service of the clubs. They begin to feel themselves wanted members of society again, contributing something more than "the dole" to the home and discovering unsuspected talents in themselves and new interests in life. They have a job; they are well employed though not for a wage. They are discovering how to use leisure.* As work for wages becomes more mechanised and its social relationships more impersonal, and as craft-work becomes more and more the occupation of men's leisure, the Community Club for those who are temporarily out of work may become an essential part of social life. Not only have the services which the clubs give been greatly increased, so also has the number of clubs in the area. The Tyneside Council now has a full-time staff of twenty-eight—of which four are women responsible for work among women of the unemployed. This is a recent development. Classes in domestic crafts—cooking, dressmaking, upholstery, and the like, are being started, and the community fellowship is being extended to the women. They also have a summer camp—in St. Hild's College, Durham. The generosity of the Toc H League of Women Helpers has provided one town with a full-time club leader and clubroom.

In conclusion, three things.

1. The present widespread concern for the Unemployed must not be allowed to die down so long as the evil remains. Here, at any

rate, it is a *long-term problem*. The clubs which have been started so rapidly have to be considered as semi-permanent—and kept going for at least another twelve years. The more efficient for their purpose and the more adequately housed and staffed, the more they must cost. While the men themselves pay for day to day running expenses, salaries, equipment, rent, etc., must be met by contributions from outside and from the nation as a whole. The money is well spent, and carefully spent.

2. The spirit of the thing can easily be killed by bureaucracy. The hand of Whitehall can be deadening and its mind sometimes obtuse, and not only of Whitehall. As far as possible local initiative and direction, based as it is on local knowledge, must be left unimpaired by control from outside, while locally the club ought to be self-governing. At present there are some fourteen outside agencies or groups offering help to this area. That is quite splendid. But it is less good when those on the spot have to spend time and diplomacy persuading such helpers not to tie up their offers with conditions and directions which at this end appear to be impracticable. The only thing that matters is that the Unemployed should be served as well as can be.

3. Sometimes friends in the South are moved by a desire to help in a more personal way—to stand in with a particular family. If it were possible the emotional satisfaction would be great. But it is not desirable to link up families that are two hundred miles away. It could not be done without much organisation; and yet if organised it would lose the spirit that would make it worth while.

Moreover, the best sort of unemployed folk would not accept friendship by parcel post any more than we should. The giving would be too obviously on one side. An unemployed man is rightly fearful of losing his self-respect. It often keeps him out of churches where, ironically enough, "the gentleman of leisure" is treated with exaggerated respect.

One can only help people in kind without hurt to them and to ourselves if there is friendship already existing or if there is some special circumstance like illness. We cannot

*Cf. the Archbishop of York's pamphlet—"The Wageless—a social asset."

share one another's burdens except on a basis of mutuality—and rarely as directly as we might wish. Such help as can be given from one end of England to another is better given impersonally, community to community. It is not the less Christian. The Church in Corinth stood by the Church in Jerusalem community with community and not individual with individual. Such community fellowship counted much then—and it is counting in England to-day.

* The Tyneside Council of Social Service, 18, Ellison Place, Newcastle-upon-Tyne, will always send information about the clubs in the area,

The pathos of the present situation is that when the man of sensibility has done what he can the iron must still remain in his soul. Benevolence is not enough. The emotion must be harnessed to the intellectual effort and moral purpose which will cleanse societies of evils that cry to heaven, and will strive to order our common life on principles at once more just and more humane—the will of God.*

and I would gladly acknowledge any contributions, etc., sent to me at that address.

A Yorkshire Retreat

AFTER my first retreat at Horbury, near Wakefield, I am convinced that if we would further the Spirit of Toc H (and surely that is what we members are all aiming at) we should set apart *at least* one whole day, or preferably a week-end during the year to be "apart with God."

We were fortunate in having the House of Mercy for this Retreat, where the atmosphere was one of very real peace. There were 16 of us, and we first met at tea on Saturday afternoon.

Our time for the two days was divided as follows:—

SATURDAY.

Address, 5.30 p.m.
Evensong, 6.45 p.m.
Supper, 7.15 p.m.
Address, 8 p.m.
Preparation, 8.45 p.m.
Compline, 9 p.m.

SUNDAY.

Sung Eucharist, 8 a.m.
Breakfast, 9 a.m.
Address, 10 a.m.
Instruction, 12 (noon).
Dinner, 12.45 p.m.
Rest.
Devotion, 3 p.m.
Tea, 4.30 p.m.
Address, 5.30 p.m.
Evensong, 6.30 p.m.
Supper, 7 p.m.

After tea on Saturday, we joined the Sisters and young girls in training at the House of Mercy for Evensong, when silence, which is usual at retreats, began.

In the first of his addresses Father Goodall, of the Community of the Resurrection, Mirfield, who was our leader, began by the quotation "In lumine tuo videbimus lumen," and explained the reason for this silence which he hoped we would keep as perfectly as possible. We were there to become temporarily detached from the bustle of life and to consider things in their right perspective. It was up to us, therefore, not to intrude on others' silence or to distract their thoughts. He mentioned the great men who went apart for a period, i.e., Christ before His ministry was leading a quiet life in Nazareth; Moses who lived as a shepherd before he led the children of Israel out of Egypt; and again, Israel as a nation were apart with God in the wilderness. Christ often went up into a mountain to pray—to be alone with His Father. So we at the retreat were apart, yet together in a fellowship of silence.

At the Preparation for our Communion next day, we were on Saturday night given lines of thought to enlarge on at will. The following aims of Christian life, as symbolised by Light, were dealt with:—

1. Holiness, Light penetrating and revealing sin.
2. Goodness and tenderness, Light warming and cheering.
3. Power, Light showing itself in love, the greatest of all power.
4. Service of God and man, Light the source of all energy.

Following the short service of Compline, we spent the time before bed as we wished.

We awoke on Sunday morning to find the sun shining brilliantly, and such a contrast to the wild and stormy Saturday. It seemed just as it should be, that the Lord's day was distinctive and should not be regarded as any other day.

We attended the Holy Eucharist at 8 a.m., and prayers for Toc H were included in all the services. It was helpful to the maintaining of silence that at the chief meals we had readings from the book of St. Francis de Sales.

The subject of the address in the morning was the Mystery of Iniquity, a high sounding title, but certainly a subject necessary to be studied. Fr. Goodall helped one to realise more than ever before that it was either to be God or ones-self; compromise would never lead to happiness. He defined evil as simply "the absence of God"; even knowledge would not save us, only the grace of God. What could we do? Only love and serve God with all our might, using every faculty. The particular point which struck one in this address was that we are all members of one body and therefore are "partakers in the sins of the world," we are therefore partly responsible for each other's sins. Surely it behoves us to help each other to the utmost.

The fire of God may cause us pain, but it should cauterise the wounds, and although it is painful it is healing. The only thing to do with sin is to get rid of it, and the first step is to confess it. Fr. Goodall dwelt on the three ways of confessing sins:—

1. In public worship by joining in the confession prayers given in the Prayer Book.

2. By a private detailed confession when we are saying our own prayers.

3. If these ways do not suffice and bring the sense of forgiveness, we *may* go to "some discreet and learned minister" and "open our grief" and receive absolution.

The instruction we received just before dinner was most helpful. Fr. Goodall dealt with prayer, where most of us feel we fall short. It was comforting to think that our private prayers were universal as regards time and place; we can pray any time and anywhere, though it is *best* to have regular

times and places, too, for our prayers. But how often do I pray during the day? I decided that I would try to use ejaculatory prayers when possible, and instead of gazing critically at fellow passengers in a tram or 'bus, rather to pray for them. It was suggested that we set apart a corner in our room where we might pray each day. Our prayers must not be self-centred. Whatever we prayed for must be qualified by "Thy will be done." We may walk away from the range of God's love, but it is there all the same always. Our prayers should not be haphazard, and Fr. Goodall suggested a good way in which to divide our prayers. The letters of the words ACTS give us headings which will cover what we ought to include in our prayers—Adoration, Confession, Thanksgiving, Supplication.

I am sure we were all glad of the rest after dinner. There were so many things to think about, and one felt it was necessary to face up to matters, to decide how one was going to carry on when back in the usual routine of daily life. There were a number of helpful books in the common room, and during the time of rest we were each allotted ten minutes when we could meet Fr. Goodall personally. This was not, of course, compulsory, but we were all glad to have the opportunity.

The final address was a summing-up of the whole Retreat, and an encouragement to persevere in our Christian life, itself the greatest adventure a human being ever undertook. "Abide in Christ, by the usual means of grace, prayer, meditation, Communion. No activity on our part can make up for the loss of grace, and these are the appointed channels of grace." . . . "As children of the Light we should also be inspired by divine charity or Love, not a sentimental feeling which fades away, but a resolute holding of the will to that of God."

The silence ended at supper time, and Fr. Goodall joined us at this meal. We all felt very grateful to him and left Horbury feeling better equipped as "Soldiers of the Master." If those who happen to read these lines have never been into retreat, I can only say, take the first opportunity that comes, for I am certain you will come away with the resolve that you will try to make it a yearly part of your spiritual life. R. S.

Some Ideas on Chairmanship

TO be a Chairman in L.W.H. one must first of all forget *entirely* all preconceived ideas and notions concerning the name of Chairman.

A Chairman in L.W.H. should, I think, be much more of a "Conductor" than Chairman. May I explain?

As in an orchestra each single instrumentalist is of more *individual* importance than the Conductor (this emphasising the need for humility in the job of Chairman), for an orchestra could (I imagine) play without its Conductor and might do so quite successfully, but the Conductor's job is to *make sure* it plays successfully, to draw those quieter notes into the whole, sharing with the heavier, louder notes in making one grand and glorious harmony. I know very little of music, so please forgive me if I've dropped any bricks, but I imagine the Conductor of an orchestra must *know every* single instrument, and its place in the score, although possibly he is unable to play more than one instrument himself (maybe not even one). Nevertheless, he *does* know the score, and every little variation of light and shade which goes to make the marvellous result to which we listen so often. So should a Chairman of L.W.H. know her "score"—she must know without hesitation or doubt just what meetings should achieve, and this I believe to be "Fellowship."

A pamphlet of Toc H starts off as follows: "Fellowship is the **FIRST** job of Toc H"—Fellowship, real fellowship is the "harmony" that the Chairman should work for, thus she has to know each and every one in the Branch or Group. It is not the slightest use knowing only the face and name or nickname of each Member and Probationer—she must "learn" of each one, get to know them inside and outside, and let them get to know her too. She should be the "Mother" of the Unit, even though in years she may be the "Baby." So she is able carefully and tactfully to encourage each one to "learn" another one in turn, gradually building up a fellowship which only starts inside the room at meetings, and which goes on living outside

and increasing and spreading. She should of course be in the closest touch with the Job Secretary and Pilot (if there is one) and also with the Padre, and of course it should go without saying that she and the Secretary should keep in close touch.

She should always keep as a guide before her the Main Resolution: "Remembering with gratitude how God used the Old House to bring home to multitudes of men that behind the ebb and flow of things temporal stand the Eternal Realities, and to send them forth *strengthened* to fight at all costs for the setting up of His kingdom upon earth, etc. To LISTEN now and always for the Voice of God. To know His Will revealed in Christ and TO DO IT FEARLESSLY. (I put this latter in, as if the Chairman be young it is necessary that she remember this at meetings when the Chief Guest is someone who may seem to scoff at religious practices—and it is necessary to have this type of person in sometimes, else how are we going to "think fairly" about some of the different problems of to-day?—she may find that that night, if so be she is taking Prayers, it definitely needs some courage to go through in a *natural* usual way, particularly if she is herself well known to the Speaker in the outside world.) She should too be fully conversant with all the "Objects" of Toc H and L.W.H. which brings me to the Programme.

This, of course, should be arranged by good team work on the part of the Committee or Executive, but the Chairman would do well to find out from the Membership and the Probationers if they have any special wish for speakers, or subjects of talks, etc. Naturally she should be on the Committee, and in the planning of programmes should take more than her fair share in the arrangement and suggestions, because she *even more* than the others should be the one to see that the programme is kept "well balanced," keeping in mind all four points of the compass. A well balanced programme in itself will help the fellowship of the unit.

Now once again for her job at Meetings themselves (or shall I say the "expression" of her job?). No result will be forthcoming if order is not kept—this is perhaps the most difficult part of her job, since she has neither a nice little mallet or bell with which to obtain quiet, and chatter there is bound to be, how otherwise shall we know each other? But, this is where *knowing* everyone and the importance too of their knowing her will count, as each Chairman will have her own way of getting quiet without having to order it. To go back to the analogy of the orchestra—just think of the noise of tuning up preparatory to starting, yet at a slight indication on the part of the conductor all is absolutely quiet. So too should it be at meetings.

The Chairman is the one who in an unofficial way officially welcomes the Chief Guest, making him or her as much at home as would a hostess in her own house, and also making such introductions as are naturally possible. In no way should they be "forced."

She should know beforehand just what business the Jobbie and Secretary have, and should be able, in a friendly way, to curtail or even postpone such business if it seems best to her for the time being. Thus it is necessary that there shall be the closest fellowship and understanding (without which there can be no true fellowship) between the Chairman and her fellow office bearers, otherwise naturally there will be that dreadful thing called "Friction." This understanding between Officers must be watched very carefully, otherwise there is an *apparent* tendency towards cliqueness.

I think too that the Chairman should arrange the Rota of Members taking Light and Prayers (the one at the beginning and the other at the end), for being in close touch with all she will see that a shy Member (especially if she be freshly initiated) takes Light at perhaps a Family Night, whilst a more self-assured or "older" Member (in the sense of longer Membership) takes Light when maybe a rather awe-inspiring Guest is present. The same applies to the taking of Prayers. She should be careful that no one is forced in any way to take the latter, but she should see that each and everyone is

encouraged and "trained" to regard taking Prayers, as well as Light, as the privilege which it really is. When for some reason a Member prefers not to take Prayers (and there are several reasons), the Chairman should be ready to do so in her place. It is important too, before the meeting starts, to find out if the Member would like help (as many do) in the choice of Prayers, and to remind them of the need for prayer for current events (such as the present crisis in international affairs) or remembrance of a Member in trouble, sickness, etc. This help beforehand will do much to lessen the terrors or timidity of a Member taking Prayers, particularly when doing so for the first time. Time too must be carefully kept for Family Prayers so that these may be taken, not indeed at length, but unhurriedly and therefore reverently.

Of course if the Padre be present or if the Unit has a good Pilot, it is quite likely that in the first case the Padre will take Family Prayers, whilst in the second the Pilot would probably help in the choice instead of the Chairman, but it is good for her to keep this in mind in case of an emergency.

The Chairman should try at all meetings to see that all responsibility is *shared*, and that although she may be looked to for guidance, the success or failure of the evening is each and everyone's individual responsibility—that the Chief Guest is not only the Guest of the Unit *collectively*, but is *each individual's* Guest, so that anyone may come forward in a natural fashion to see that the Guest is not left out in "the cold." She will endeavour with the help of the whole of the Unit to make the Guest feel he or she is part of the Family Circle (or half circle as it usually is) for that evening.

Then finally (and I believe this to be rather a "new" idea, although the idea has been carried out very successfully indeed), she does her best to see that no one goes home alone if it is at all possible otherwise—she endeavours to "train" or influence everyone to see that a new-comer has a companion for at least part of her homeward way, and that of the rest of the Members and Probationers no one should go on their way alone. In this way the "warmth" of the fellowship felt inside the room is carried out into the

night and so home. This may seem rather trivial but I think it very important. Some of our own Members and Probationers have learnt more of each other, and considerably more of Toc H ideals in this way than they would have done, had they drifted off aimlessly and alone. One of our Members when talking of a Probationer to whom she was a Sponsor, said that she found she achieved more in that half hour after a meeting whilst walking home, than she oft-times did when maybe she had given a whole evening or afternoon in trying to "sponsor." In her own words "the meeting breaks the ice, and we come away wanting to talk and discuss what we have heard and its relationship to L.W.H., and it is a very short step on to talk of the history and aims of Toc H and L.W.H. After Family Prayers it seems quite easy to discuss even spiritual things, which we hedge about when we meet after a couple of days have passed."

The Chairman herself must have a deep

and real conviction of "The Eternal Realities" and must be able to express herself on those realities, although she need not be an orator. She must too have studied all available Toc H literature and have THOUGHT about it all, so that she is never at a loss when suddenly questioned, by maybe the Chief Guest, about some aspect of Toc H. Thus it is necessary that she keeps well read in current literature, THE LOG, Journals, etc. She must be able to explain briefly the Ceremony of Light, and she should certainly see that this explanation is always given by herself or another whenever there is a new-comer present. She should also endeavour to see that everyone in the Unit understands thoroughly the meaning and significance of Light, even though they may not easily be able to put this into words.

How the Chairman achieves the harmonious result of fellowship is a matter for the individual Chairman in study, thought, and, above all, prayer.

Odds & Ends

SELF-DENIAL WEEK—the week of self-denial, held in October at the suggestion of the Yorkshire Area to reduce the deficit shown in the Accounts, has resulted in an additional income for this year of £172 8s. 6d. The idea was received by the units in various ways. Some said straight away that they could not take part in it; others made real sacrifices, and in some cases members who had no luxuries of which they could deny themselves made other efforts for raising money such as selling home-made jam. One Circle of the Lamp caught the spirit of the scheme and raised their contribution by selling their tea, buns, and sweets to other girls! A group of patients in a home in Yorkshire, who are not even members of L.W.H. yet, raised over 30s. by making things and selling them.

The amounts sent in from units ranged from £4 3s. 7d. to 2s. Seventy-four home units took part, and in addition six overseas units sent contributions—a gracious gesture which we appreciate very much. The Central General Branch contributed

£24 15s. One hundred and seven units in this country took no part in this special effort.

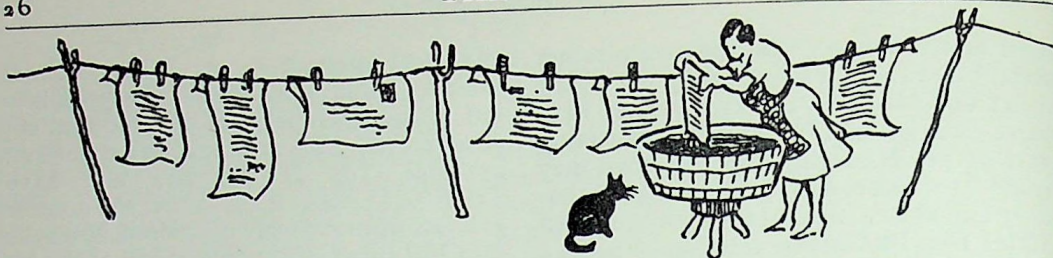
The self-denial week was in the nature of an experiment this year, and though the results have not wiped off our excess expenditure of £288, they have helped considerably to lessen the loss shown. We hope that it will not be necessary to have special efforts of this kind in future. With fresh self-assessments and regular giving by each member we are confident that our expenditure will be met.

* * *

The following Groups are heartily congratulated upon being made Branches: Boston (Lincs), Burwash, Paddock (Huddersfield), Thornton Heath (London), West Sheffield A. Their Lamps will be bestowed at the Lamplighting Festival in June, 1936.

* * *

Warden Manor Hostel for Toc H and L.H.W. will re-open on March 1st, 1936. Write to Vic Martin, Warden Manor, Eastchurch, Kent. Tel.: Eastchurch 19.



The Laundry

Huddersfield,
December, 1935.

Dear Editor,

We have just returned from a week's visit to London and enjoyed ourselves so much that we thought other members might like to hear about it and be encouraged to do likewise.

We stayed at New June, and our first day was spent in exploring the Hill and its surroundings, visiting H.Q. All Hallows, "42," and the Lunch Club. Other days we visited Wapping, St. Swithin's and the Pioneer Health Centre at Peckham.

In the evenings we met members from several parts of the Area at their unit or district meetings and from them learnt much of the workings of L.W.H. in London. The result of North meeting South was truly illuminating, to us at any rate, as we out of London sometimes become swamped by our own problems and fail to realise that other units may have different, though equally great, difficulties. Perhaps the same may be the case also in London. Whersver we went we found the same spirit of friendly welcome, which made us realise that however different our points of view may be, we are still members of the same family. We are convinced that it would be an enormous help if more people could exchange ideas with far-away units.

Our visit culminated in the Area Guest Night, when we met again many of the friends we had made during the week, and that evening was truly a fitting climax. So back once more to our own units, filled with fresh inspiration and renewed enthusiasm, better able to take our share in the building of our movement.

Your sincerely,

THREE YORKSHIRE MEMBERS.

31b, Nevern Square,

S.W.5.

9th December, 1935.

Dear Editor,

I think the correspondent who asked for L.W.H. Diaries said that the Toc H information given in the present ones is unnecessary to us, has only a very one-sided idea of the movement as a whole. As we are only the smaller part of the family, any Toc H information should always be of use and interest to us if we are to have a broad view of it, and many times I have been able to help people (not only L.W.H. members) by knowledge gleaned from the Diary, and to me this by far outweighs the possible inconvenience of its bulk.

Need we grow still further away from the idea of the *Whole Family* of Toc H by agitating for diaries of our own?

Yours sincerely,

S. M. HOLMES.

Liverpool, 8.

Dear Editor,

I read with interest the letter on the subject of a new diary, printed in the October *Log*, and I would like to give you my ideas, for what they are worth.

With regard to the first objection, that they are too expensive, I heartily agree. Would it not be possible to buy only one cover for a number of years, thus considerably reducing the cost and thereby increasing the demand, which is desirable from every point of view.

Now, coming to the second objection, namely, that they are too bulky, I personally think it would be very hard to cut it down without eliminating useful information, in fact I would rather say add a few more blank pages for more notes! If by "detailed particulars in connection with Toc H" our Winton member means the Directory, the complete list measures less than an eighth of an inch in thickness and the Pocket Guide even less, besides who would want this to be omitted? The ordinary daily notes are always handy, for where may one find this useful information at a moment's notice, except in a diary? and as for the maps, they are an excellent idea. I would, however, like to see the L.W.H. Lamp somewhere in the diary, possibly at the head of the details appertaining to the L.W.H.

Yours sincerely,

SYLVIA JONES.

Radlett, Herts.

My Dear Editor,

As a member of A.P.H.'s band of warriors in the Word War I feel I must protest about the use of that horrible word "commence" which is used in the last issue of the *Log*. It cannot have slipped in by mistake as it is seen in two places—one on page 17 telling us that the London Area guest night will "commence" at 6 p.m. and again on page 18 we are told that Lectures under the auspices of the Southwark Diocesan Schools' Association "commence" on October 4th.

What is the matter with those good old words "begin" and "start"? Short and to the point and not borrowed from some other language.

Yours sincerely,

JANE TWINCH.

News of the Family

LONDON AREA. It was Robert Louis Stevenson I think who once exclaimed "Oh, to be able to omit" (and then proceeded to expound on the art of omitting), and that is the feeling of the writer when faced with having to produce a "write up" on the London Area. After all, nearly one third of the membership of L.W.H. is in London, so it would be a poor thing indeed if there was nothing to write about.

We began in January with two well-attended Area Training week-ends at Pierhead House. The first for probationers and younger members, led by Padre Sands, and the second for Chairmen. The first covered much of the history and development of Toc H in the past, up to the needs and opportunities of to-day. The second, aided and abetted by Padre Colthurst, started by being severely practical with a talk on "Chairmanship," and led on with other talks on the "Individual in L.W.H." and "Leadership," to some useful Group discussions during the last session, when a gallant attempt was made to solve such questions as "What is the need that seems to provide the necessity for Toc H L.W.H. going on? Is the need better met otherwise? Could it be? And "What is the essential experience which we claim to be so keen about preserving and transmitting"? (with acknowledgments to Toc H!).

Besides these week-ends, many Districts have held their own Training day or week-ends. "The Main Resolution" was the theme of one planned for North London. "Corporate Jobs" and "Finance" were tackled by West Middlesex. North Middlesex started the winter with a Sunday afternoon and evening at the Lunch Club, when Miss Wolfe's talk on "The responsibility of Membership" led on to Group discussions on "What place should meetings and jobs take in our membership"? and "What is the quality of our contribution in the present? Are we building for the future"?

There was much animated discussion at Bromley one Sunday afternoon (because or in spite of a wonderful lunch?) when the South East District met for a very jolly

Training day. Padre Gilbert Williams gave us the morning, and a splendid talk, and then left us to carry on by ourselves.

There have been several most successful joint District Rallies for Toc H and L.W.H.; that arranged by the Croydon District in the summer was held in a lovely garden, the birthplace of the Shirley poppy, and Toc H talked on L.W.H., and L.W.H. on Toc H to the advantage of both it is hoped. Two of the North London Districts were privileged to hear Miss Roberts of the National Council of Social Service speak about Felling, and those of us who understood the implications and opportunities of this venture felt alternately proud at what had been achieved, and humbled before so great a responsibility. Miss Roberts' closing words were, "*It must go on.*" Mr. Geoffrey Martin, Toc H London Area Secretary, also spoke that evening, taking us from Felling to South Africa, that great country with so many opportunities for Toc H and L.W.H.

The London District office-bearers put in a lot of hard thinking one week-end in July. "Was L.W.H. giving anything to the reconstruction of society?" met with some very honest criticism of ourselves; that we *had* something to give, but that we too often failed for lack of leadership, and this because we did not think deeply enough and therefore did not attract the deeper thinkers among young people. We also faced up to the question whether our methods were calculated to achieve our aim. One Group came to the conclusion that we were tending to aim at things rather than people; another said flatly that in most units the aim was non-existent; another that Branches ought to be prepared to pass people on to opportunities for wider service; and yet another Group declared that units ought to be assessed by the number of members they had sent out and on. All agreed that there was very little really constructive work being done, and that the tendency was still to patch rather than to make.

The year's conferences and rallies had a grand finale in the shape of an Area Guest night one Saturday in November, when some

seven hundred members and friends met at the Central Hall, Westminster. London entertained the members of the Central Executive and out-of-London Councillors, who had been at the Council Meeting earlier in the afternoon. The former were introduced to the membership, and thus became people and not just vague names to us (have I seen a flippant allusion to a Mannequin Parade in some District publication?). Padre Colthurst's talk set many thinking once again, and all and sundry enjoyed the play produced for us by Miss Creagh-Henry and Miss Martin. It was only the Area Secretary who was left to wonder whether, if everything had gone according to plan instead of to the contrary, the result might have been even better than it was. (N.B.—One plan came off. We started on time and ended on time!)

Michaelmas Day fell on a Sunday this year, and this provided an opportunity for some to keep it at All Hallows who cannot do so on a week-day, while there were others whose Sunday duties at their own Churches prevented their coming so far. Most of the units were represented, and in some cases they came in full strength; and, as was done last year, many people explored Tower Hill under expert guidance, and enjoyed the meals provided by the Lunch Club. The day ended with a very happy Evensong—the regular All Hallows Sunday service—when Padre Bagallay preached to a family which overflowed into the vestry at the back of the Church!

The London Area Council is proving its worth not only by increased knowledge of each other, but in various useful directions. The finance question is being dealt with firmly by a small sub-committee, and resulted in a valuable, if heated, meeting of District Treasurers, who seem at last to be "coming into their own." Another more obvious result is London's contribution during Self-denial week. Forty-four out of fifty-nine Branches and Groups responded, and the amount sent in was just one-third of the whole total—which is as it should be.

Useful and helpful contact is maintained with various other organisations, especially with the London Juvenile Organisations Committee, and the London Association of Girls' Clubs. An excellent course for volun-

tary workers in girls' organisations was arranged by the J.O.C. this autumn, and attended fairly well, but not well enough, by L.W.H. It is hoped that better response will be made to a further course on "Social Administration" that is planned to start on January 29th at the County Hall.

A joint Pilgrimage to Poperinghe with the North-West Area provoked much thought and discussion; some of the pilgrims are still at it, and are anxious for an opportunity to carry it on still further in the not too distant future. Though London outnumbered the North-West it was good to meet and talk in the Old House, and good too to have Mrs. Wells from Salisbury, Rhodesia, with us, and Miss Millar from Felling.

Jobs are about the same; some good, some indifferent, and some quite bad. Four week-end camps for unemployed women were again carried successfully through in one District. Another District puts in a lot of valuable work at an Unemployed Centre. A few members from various corners of the Area continue to help at the Fitzroy Club for Unemployed Women, and much help is given with Play-Centres, Girls' Clubs, Cripple Parlours, After-Care, Guides, Brownies, etc., etc. But there is still too much energy put out in less valuable directions, such as money raising and giving parties to children. Perhaps the conclusions of the D.O.B.'s will penetrate eventually.

There is of course a great deal which is done unofficially as it were, too much to be recorded here, but it may be of interest to refer to some of the more unofficial types of jobs that come the way of the London office. Besides endless requests to help with innumerable flag-days, bazaars, and Christmas appeals, London gets asked to do the quaintest things. One day a man, who had recently lost his wife, came into the office and asked if we could help him pay her bills! Another man, sent by the police, wanted help to find a friend who had been lost. A letter came recently from a man in Jamaica asking us to befriend his wife and two children until such time as they were able to rejoin him overseas. On another occasion we were asked to meet a girl who had lost her voice and was coming to London for treatment. She needed meeting at the station, accommodation had to be

provided, and then she had to be taken to and from the hospital. This having been accomplished the final request was that she should be "shown London" in the space of some three hours (incidentally the London office has not much time for sightseeing!) A country padre wrote one day asking us to find rooms for his mother-in-law who was coming to London to see a specialist about her eyes. She also needed a guide to take her to the doctor and back several times a week. All this having been provided the padre wrote to say that he had made other plans! We meet endless boat-trains, coming and going. On one occasion the boat was three days late, and when the girl was eventually found she did not want meeting at all. Finding a guide to take an Indian lady round London; finding a Baptist minister to visit a patient in one of the big hospitals; making all the arrangements, including payments, for a party of women to go for the day to Southend—these are just a few of the jobs that have to be coped with. Many have had to be turned down of course, including a request from a Rear-Admiral for us to provide stewards at a Puppy Show!

And London goes on growing. After a period of slow development there has been a sudden spurt of new growth, and some fourteen new starts are at some stage or other of development. The new Groups already under way, and to whom we all send our good wishes, are Wembley, Tooting, Seven Kings, Beckenham, Ruislip and Hornchurch. By the end of next year the London Area will be composed of sixteen Districts and some seventy units. Too many for one Area Secretary to know really well, or to help adequately, but it is good news that Phyllis Wolfe is going to give voluntary part-time help in the Area in the New Year.

SOUTHERN AREA. *Bournemouth District.* The district has had a somewhat uneventful but progressive year, Parkstone having amalgamated with Bournemouth. We are now, one branch—Wimborne, and three groups—Bournemouth, Milford and Winton.

In September we had a Training afternoon based on the Main Resolution and Four Points of the Compass. We were fortunate in having Miss Welch from London as leader,

whose practical and helpful address was much appreciated. There was a good attendance from all units.

One of the Winton members had the privilege of representing the District on a Pilgrimage to Poperinghe in October, and after hearing her impressions of the weekend, several of us hope to make a Pilgrimage in the near future.

Our jobs are many and varied, including care of District Chapel, visiting the blind and sick, child welfare, cubs, girls' clubs, refuge homes, knitting and needlework, etc. At present we are busy carolling to raise funds for providing Christmas comforts for the poor and unemployed.

SOUTH EASTERN AREA. *East and West Sussex Districts.* A joint rally for the county was held at Lewes on Sunday, November 17th, and despite pouring rain, fifty-five members from the seven units gathered together. The cost of the rally was 3s. 6d. per head. A corporate Communion attended by Lewes and Battle members, and one from Worthing, was followed by breakfast together. The Toc H room was open from 10 a.m. onwards, and at 10.30 a devotional meeting was held there, which struck the keynote of the rally, "Newness of Life." Meanwhile, later arrivals were gathering at "The Tatler" tearooms, where all met soon after 11 a.m. for the morning session, Mrs. King of Battle being in the chair. After telling, in the form of an allegory, the tale of a woman redeemed from discouragement by L.W.H., she divided the members into sectional groups of office-bearers, etc., to discuss their difficulties and suggest solutions, in preparation for the general discussion. Lunch followed at 12.15, and after a short "breather" in the rain, members returned to face a meeting for Family affairs. The findings of the different groups gave food for discussion, and some good and helpful speeches were made, while part of the time was devoted to endeavouring to define the position of Sussex in the South-Eastern Area.

At 2.45 p.m. the meeting was addressed by Mr. E. L. P. Terry of the Toc H Mid-Sussex District Team, whose remarks on Toc H Area organisation and the constant need for the

dedication of the individual were much appreciated, as giving us the men's standpoint. At the end of his address members adjourned to a Church nearby and spent half an hour in silent prayer, in an attempt to listen for the voice of God rather than the varied clamorous calls of the rally. Tea was served at 4.30, but it was 6.30 before the last visiting unit left Lewes, who were their hostesses.

YORKSHIRE AREA.

SOME PROVOCATIVE THINKING.

The year just past has seen definite advance in Yorkshire in three things:—(1) the strengthening of District life; (2) a deepening of many members of the sense of responsibility to the movement as a whole and to the community at large; and (3) the beginnings of a better understanding with Toc H.

Life in the districts has been strengthened in each district by a Training week-end, or a Training day where it has not been possible to manage a night away from home. *Sheffield* took "Responsibility" as its subject and discussed it under the headings of Responsibility to the Unit; To the District, Area and H.Q.; To Toc H; and To the World Around us. That some "fair thinking" was done has been shown in the greater willingness to serve as office bearers.

Leeds is a large and wide-spread district; one of its greatest needs has long been a closer drawing together of units and of members. Flying squads have done useful work here, and frequent and regular District Team meetings have helped; but it was a week-end at a Guest House at Otley that really did the trick. It is true that we talked on subjects like disarmament, peace, the answer of Toc H to nationalism; with the valuable effect of widening our horizons; but the happy friendliness shown by every one, the frank discussions, the leisure for intimate talks in small groups, all these were even more valuable.

Huddersfield and *Hull* districts both gathered their people together to consider our pledges as L.W.H. folk. We took four; the first from the Main Resolution—We are pledged to listen now and always for the Voice of God, etc.; then, We are pledged to

send forth men strengthened to help Toc H; To carry the ideals of Toc H into the lives of other women and girls. In both districts the honest facing of the first brought the confession of failure, and often a sense of ignorance as to how to attempt to remedy this. The other three pledges, it was owned, were often but half honoured because of this failure in the fundamental first one. As a practical result *Huddersfield* Team availed itself of the expert help of Father Goodall, C.R., formerly Padre to both Toc H and the L.W.H. in Johannesburg. He took a Quiet Evening in the Branch's room and taught us about Prayer. Subsequently he visited individual units in that District and helped them too. The final outcome of these training days was a Retreat open to the whole area on October 26th/27th at the House of Mercy, Horbury, with Fr. Goodall as conductor, and attended by sixteen L.W.H. members and probationers. So happy and helpful was this found to be that it is hoped it will become an annual event in the area.

Now as to the third point, the better working with Toc H. As long ago as June of 1934, the Yorkshire Joint Advisory Committee stated that owing to the size of the area, co-operation through area organisation was almost impossible, and recommended that efforts should be made to work in and through the districts, a really more practical plan, as the Toc H and L.W.H. districts do coincide roughly, whereas the areas do not at all. The first step was the selection of liaison officers, except in the *Huddersfield* district, which had already got a "co-op." team at work. On three occasions, including a week-end in the summer at Longshaw, these people from *Sheffield*, *Huddersfield*, *Hull* and *Rotherham* discussed how men and women can work together when they have a common aim, and suggested ways in which the co-operators could be most useful. The putting into practice of these ideas has already shown fruit; both sides know what the other is planning and doing; combined meetings are becoming more worth while because they are better planned—generally by an *ad hoc* committee of both men and women for the special occasion—with discussions in mixed groups of matters that concern both, as well as such preliminaries as a pie and peas supper to stimulate thought!

The Longshaw week-end started some deep thinking about the whole position of men and women in a Christian community. We have had the expression of some disturbing ideas "and hard to be understood"; but the Leeds Co-ops., under the leading of the Toc H Area Padre Knock, are trying to find out how Toc H and the L.W.H. can demonstrate a relationship of men and women in a community whose Founder intended that there should be no differentiation between Jew and Greek, male and female.

On looking carefully at the early days of Christianity, the fact stands clearly out that the three years of Christ's ministry wrought a revolution in the position of women. It is recorded more than once that women accompanied Him on His travels. It might have been easier if they had not, but He did not govern His conduct by ease or difficulty. Even St. Paul, educated in the rigid method of the Pharisees, was ultimately convinced that this equal value of all souls was the will of God, and taught his converts so.

It cannot be said that in the civilised world to-day this is the accepted standard. Germany and Italy are both setting a higher value on a man than on a woman. In Russia it is true there is less differentiation, and suitability for a job will admit a woman as easily as a man; but it is opportunism that guides this course of action, not Christian conviction. In our own country we do see women taking their place side by side with men on a more nearly equal footing, but it is

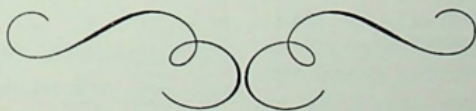
generally the result of struggle and bitterness which has wrung a grudging consent from those who were previously privileged holders of exclusive rights.

Such standards as these are sub-Christian, surely; and yet they are those commonly accepted by most people. Indeed, they will continue to be so as long as men look upon women in a possessive sort of way, as being just useful to them; instead of seeing in them a complementary factor, each sex supplying something lacking in the other.

Is it not possible, that the whole family of Toc H is being called to demonstrate in action that, given a common inspiration and a common goal, men and women should and can work alongside each other, in increasing mutual helpfulness and understanding?

I hasten to assure readers that there is no need for any one to have a heart attack and think that the L.W.H. is clamouring to invade the precincts of the men's meetings; but what I have tried to describe is just an attempted beginning to do some fair thinking about a very difficult subject by people who realise that motives are of tremendous importance, and to try, at least, to discover something of God's purpose for us all in the kingdom He calls us to help build.

There is still a great deal to learn, but the mere fact of these frank discussions together is already filling in the gaps caused by the ignorance and lack of contact in the past.



Toc H and L.W.H. Literature

The following are obtainable from L.W.H. Headquarters, 28 Great Tower Street, E.C.3

TOC H (for full List, see any Toc H Journal)

	Each	Dozen
Tales of Talbot House, by Rev. P. B. Clayton	1 0	
Plain Tales from Flanders, by Rev. P. B. Clayton	3 6	1 16 0
Letters from Flanders, by Rev. P. B. Clayton	3 6	
Toc H Under Weigh, by P. W. Monie	1 0	10 0
The Rent We Pay (<i>Jobmastery in Toc H</i>)	1 0	10 0
The Smoking Furnace and the Burning Lamp ... (Paper)	2 6	
... (Cloth)	4 0	
The Years Between. <i>The Story of Toc H 1919—1922</i>	1 0	
A Treasury of Prayers and Praises for use in Toc H	1 0	10 0
A Pocketful of Prayers for Toc H	1 0	10 0
The Old House	6	
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Rules of the Road. <i>A handbook for Toc H</i>	1 0	
Toc H: Its Work and Ways, by P.B.C.	Free	
The Story of Toc H	1	
An Introduction to the League of the Lamp of Maintenance ...	1	
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L.W.H.

Toc H L.W.H.	Free	
Out of the Ancient Ruts (<i>the story of the L.W.H.</i>)	1	9
The Whole Family, by Rev. P. B. Clayton	1	9
The Lamp of the Magnificat	1	6
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